

September, 1955

CONTENTS

WHAT ABOUT THE ANGELS?	259
<i>By the Rev. William J. Alberts, Rector of Christ Church, Media, Penna.</i>	
THE SIGN OF THE CROSS AND HOLY BAPTISM	261
<i>By the Rev. H. Boone Porter, Jr., B.A., S.T.M., Ass't Professor of Ecclesiastical History and Instructor in Liturgies, Nashotah House.</i>	
OF PRIESTS AND PARCHMENTS	265
<i>By the Rev. Joseph Harold Bessom, O. H. C.</i>	
MARY H. CORNWALL LEGH — "MOTHER" OF LEPERS	267
<i>By the Rev. Joseph M. Kitagawa, Instructor, Federated Theological Seminary, University of Chicago.</i>	
THE ADVENT CROWN	274
<i>By Mrs. Dorothy Mills Parker, Communicant of Saint James' Church, Washington, D. C.</i>	
THE ADVENT CANDLE-LIGHTING	277
<i>Edited By Mrs. Dorothy Mills Parker.</i>	
BIRTHDAY COMMEMORATIONS	278
BOOK REVIEWS	280
RULED LIFE AT NEWBURGH	282
AT HOLY CROSS	283
NOTES	284
CURRENT APPOINTMENTS	284
ORDO	285
PRESS NOTES	286

R. I. P.

The Reverend Archie Ira Drake, Priest Associate of the Order of the Holy Cross, died suddenly in Kingston, N. Y., on Sunday, August 7th. Many readers will remember him as the Press Manager, which position he held for twelve years until last February. At that time he left to take up new duties with the Keeley Institute for alcoholics. He had been much interested in this problem for many years and had done excellent work with local chapters of Alcoholics Anonymous. It looked like the beginning of a new area of effective ministry for Father Drake. However, in June he had to take sick leave because of a rheumatoid heart condition and was hospitalized for a while in Kingston.

Father Drake's ministry has extended through several states: Wisconsin, Indiana, Pennsylvania, and New York; and he was noted as an effective counsellor and pastor. Even in the course of business correspondence when he was Press Manager he helped innumerable souls through his letters. *Of your charity pray for his soul.*

The Holy Cross Magazine

Sept.



1955

What About The Angels?

BY WILLIAM J. ALBERTS

As far as we know, human beings are the only creatures in the material world possessing free will. Holy Church, however, tells us of another order of created beings, living in the spirit world, who possess this precious and yet so terrible gift. These beings are the holy angels of whom the Church reminds us each year on September 29—the Feast of St. Michael and All Angels.

All that we know of angels is by revelation only. We have no means of perceiving angels, in their normal state, thru any of the known senses. All picturization of them is, like any attempt to embody spiritual realities, symbolic only.

Our chief means of revelation concerning angels is our Lord Himself Who frequently spoke of both good and bad angels. To reject belief in angels is to reject His divine revelation of the spirit world which is His eternal abode and His creation.

Although the existence of angels is

rather lightly dismissed in some quarters today, there is really no telling argument against this belief. Surely if we can believe in a God Who can create anything, and Who is Himself pure Spirit, there is no intrinsic reason why we should think He could not or would not create another order of spirits not limited by bodies as humans are.

As to what we know about them, we can only rely on Holy Scripture. They are finite beings. That is to say they are created, as St. Paul reminds us in Colossians 3:1 "For by Him were all things created that are in heaven and in earth, visible and invisible . . . all things were created by Him and for Him."

Like men they were created, as are all God's creatures in their own order, good. Genesis 1:31 tells us "And God saw everything that He had made and behold, it was very good."

The sixth verse of the Epistle called Jude tells us that they possess free will: "And the

angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

Their work is to be the messengers of God as in the Annunciation of the angel to the Virgin Mary announcing the imminence of the conception of our Lord.

Our Lord and many passages in the Old Testament refer to angels as man's spiritual guardians.

So far we have referred only to good angels. Holy Church also tells us of evil angels which she refers to as devils or demons. Here, again, we scoff at their existence to our peril. If there are human beings who misuse their free will,—and we know there are—why should there be any wonder that spiritual beings of another order misuse their free will also?

We know there have been Hitlers of various names and times in history who without any compunction have worked the vilest evil upon men's bodies. Why should we be loath to accept the fact that there are spiritual beings whose delight is to work the vilest evil upon men's souls?

Such are the devils whose delight is to try to win our souls' allegiance away from the God against Whom they have rebelled. After all, the essential difference between a sinner and a devil is that a sinner is a man who has rebelled against God while a devil is an angel who has likewise used his free will to resist, oppose, and defy God.

One does not long work with human beings without seeing evidence of possession of some men's bodies or rather of their wills so that they are veritable demons. Medical history is replete with instances of such demon possession which has been cured by exorcism—the same method our Lord Himself used in casting them out.

Devils are not rival gods, nor omnipresent. They cannot hurt us against our will and we have in our fight against them, as against all forms and temptations to evil, the help of the spiritual powers aligned with God, plus prayer and sacramental help. Above all we have the assurance and power of our Lord Whose rising from the dead on the first



SAINT MICHAEL

Easter Day broke the power of the kingdom of evil. It still struggles and does terrible harm, but its doom ultimately is sure.

Belief in angels is not a useless, if precious thing. It reminds us of a fact which we are ever in danger of forgetting in our struggle for the material things of this world. It reminds us of the world of the mortal spirit. How much we all need to be kept constantly before us the fact that there is more to living than merely the acquisition of the largest bank balance we can heap up.

The angels, both good and bad, by their very existence bear witness to the truth that it is not what a man has, but what he is that counts in the ultimate scheme of things. Men always have needed this lesson, but perhaps never more than in an age of illusionment and change such as this.

We are experiencing an unprecedented wave of what is called juvenile delinquency. Experts profess themselves to be at a loss to account for the wave of vandalism which is prevalent among young people of both sexes.

Is it being fanciful to point these puzzling investigators to Luke 11:24 where he records Jesus' warning that when a house is clean

an evil spirit, there is always danger if it is left empty that worse demons will come to inhabit it?

Is this the price we are paying for an educational system that makes God an election, and a theory of parenthood that preaches that immortal spirits can be left without spiritual guidance and have no evil consequences? We need, and the youth of this nation sorely needs, the witness to the eternal realities and the unseen world of abidingness in which the angels bear witness.

Without such faith is it any wonder that spiritual wickedness, disguised in forms of disillusion, cynicism, emptiness, and aimlessness of life should give rise to some of the errors we witness today?

Mark this well: when men lose faith in the spirit world, they become devils in this chaotic asylum which a world without point or purpose must then be and become.

On September 21st, 1953, in Kyoto, Japan, the noted Dutch-American Physicist, Abraham Pais, presented his theory of atomic structure which goes beyond the four dimensional world of the late Professor Einstein, to a six dimensional universe.

Asked by a reporter for an explanation, Dr. Pais answered that the reporter, being non-technically trained, could not possibly

hope to understand it even if it were explained. The word of science must be taken by the layman on pure faith.

Dr. Pais then continued: "I can assure you that mathematics can conceive six dimensions and handle them in such formulas without having to make any description of them in the physical sense of length, breadth, and thickness which are the three dimensions we physically understand."

When a scientist begins to talk about the terrific and powerful forces that lie in the atom, and which are beyond physical description, then we need make no apology for our belief in angelic personalities which are also beyond such physical description.

As atomic power, which we cannot describe physically, can be used either for good or for evil, so also, we believe by revelation in spirits; angels who can minister blessings; and devils who seek the ruin of souls.

In the light of all this we shall say with deepened fervour: "Holy Michael, Archangel, defend us in the day of battle. Be thou our defence against the wickedness and snares of the devil. May God rebuke him, and do thou, Prince of the Heavenly Host, by the power of God thrust down to hell Satan and all wicked spirits who wander thru the world for the ruin of souls. Amen."

The Sign of The Cross and Holy Baptism

BY HARRY BOONE PORTER, JR.

The sign of the Cross is the Christian's salute. It is the mark of a Christian. In a more general sense, it is true, but it is preeminently the mark of a Christian. Christ's soldier. The Christian is a soldier of the Cross; it is by the power of the Cross that he triumphs over the world, the flesh, and the devil; and the Cross is his banner and ensign.

The sign of the Cross is conferred on us in Baptism. It is then that the liturgy declares to us most forcibly that a spiritual military service is absolutely required of those who seek citizenship in that Heavenly country over which the Lord Christ reigns. The actual words for conferring this sacred

mark—they are technically known as the "consignation formula"—are probably the most striking in our baptismal service (Prayer Book, p. 280). They are one of the most famous features of our Prayer Book order, for they occur in no other baptismal rite in Christendom. It is interesting, therefore, to learn something of the origin and background of this formula, and to explore the different aspects of its meaning.

In the latin baptismal office used in England prior to the publication of the Book of Common Prayer, there was nothing resembling this formula. The mediaeval baptismal and Confirmation services were elaborated by a remarkable number of cere-

monies and additional customs. The sign of the Cross was used at several points: there was no single final act of conferring it as in our present order.

In the First Prayer Book, appearing in 1549, the minor and unimportant uses of this sign were eliminated from the baptismal service. The book retained the three crossings which were agreed to be the most important. First it was given on the child's brow and breast at the beginning of the service, to express the beginning of admission into the Christian religion. At this point, Cramner did not translate the ancient latin wording, but began to develop a new form of words. This was the formula in the 1549 Book:



Receyve the signe of the holy Crosse, both in thy forehead, and in thy breste, in token that thou shalt not be ashamed to confesse thy fayth in Christ crucified, and manfully to fyght under his banner agaynst sinne, the worlde, and the devyll, and to continewe his faythful soldiour and servaunt unto thy lyfes ende. Amen.

Secondly, the child was signed on top of the head with chrism immediately after Baptism. This signing was always regarded as a very sacred point in the service, although its exact meaning was uncertain. The chrism (solemnly blessed oil) was the same as that used by bishops in administering Confirmation in the latin rite, and the form of words said by the priest was but a short version of the Confirmation prayer.

This was retained in 1549. It is this post-baptismal signing which constitutes Confirmation in the Eastern Church, and, in the past, also in some places in the West.

Thirdly, the bishop signed the child's forehead in Confirmation. In the latin rite, as just mentioned, chrism was used. In 1549, Cramner retained this signing but eliminated the chrism, presumably in order to place greater emphasis on the revival of the scriptural practice of laying on hands.

In the Second Prayer Book, appearing in 1552, these three consignations were gathered up into one. It took place just after Baptism, as in the second signing described above, although the use of chrism was no longer continued. The signing was performed on the brow alone, as in Confirmation. This new form of words was mainly based on the preliminary signing in 1549. Our signing act of conferring the Cross thus continued the immemorial custom of a solemn consignation immediately after Baptism, but it also derives something from each of the other two points at which this sign was formerly given.

As revised in 1552, the consignation formula was a development of the form which Cramner had begun to work out in 1549, as quoted above. The new 1552 form was as follows:

We receyve this child into the congregation of Christes flock and do sygne hym wyth the signe of the Crosse, in token that hereafter he shall not be ashamed to confesse the fayth of Christ crucified, and manfully to fight under his banner agaynste synne, the world, and the devyll and to continue Christes faythful souldiour, and servant unto his lyves end. Amen.

Apart from the modernization of spelling and punctuation, this form remains in the various editions of the Prayer Book in the Anglican Communion throughout the world. It may be noted that the second clause, "do signe hym . . ." is based in words formerly used by the bishop when signing at Confirmation.

What, we may now ask, was the basis of the composition of our remarkably forceful

striking formula? Archbishop Cranmer, and later Anglican liturgists, always avoided complete innovation. What then were his sources? First of all, it must be pointed out that the Sacrament of Holy Baptism and the ceremonies accompanying it, were often disused during the period of the Reformation. Conservative reformers did not neglect the meaning of the sign of the Cross. Almost all the phrases in our formula may be found scattered here and there in certain writings of the period which Cranmer is known to have used. The credit for bringing these phrases together into the single formula rests entirely to the great Archbishop with his unequalled command of liturgical language.

These phrases, however, and the thoughts which they embody, were by no means new in the sixteenth century. They had not only been used in the actual liturgy, but they had long been used by preachers and theologians in their explanation and interpretation of Baptism and Confirmation. Cranmer only gave effective liturgical expression to what had for centuries been part of the Church's teaching.

If we wish to see the mediaeval interpretation of the sign of the Cross, there is a better example to take than that provided in the *Summa Theologica* of St. Thomas Aquinas. The sign of the Cross is there discussed in relation to its use in Confirmation. The passage is too long for full quotation, but the principal portions run as follows:

(Here one receives) strength in the spiritual combat that he may bravely confess the faith of Christ, even before enemies . . . He is fittingly signed with the sign of the Cross on the forehead . . . as a soldier with the sign of his leader . . . (Since) the forehead is the most conspicuous part of the human frame, . . . he may show publicly that he is a Christian . . .

(Part III, Q 72, art. 9)

St. Thomas goes on to explain that one might be hindered from confessing Christ by shame, and the latter expresses itself by the blushing of the brow: the signing of the brow serves to prevent this. It is obvious

enough that Cranmer is thinking in the same terms as the thirteenth century theologian.

Even in St. Thomas' day, this line of explanation was already almost a thousand years old. The great Fathers of the Eastern and Western Church, in compiling pre-baptismal instructions for converts to Christianity, speak again and again of the Cross on our brow as a public profession of Christ, and as a defense against blushing for the scandal of His death.

The baptismal consignation leaves no humanly visible mark on our brow, but the ancient world was all too familiar with the physical signing of human beings, either by branding or tattooing. St. Ambrose, comparing the Christian sign to such practices, said:

slaves are also branded with the mark of their master, and soldiers are signed with the name of the emperor.

(On the death of Valent., PP58)

Other Fathers make similar allusions. We, as Christ's soldiers and bondservants, are given a mark just as indelible, a sign that will determine the whole future course of our life.

In viewing the sign of the Cross as the Christian's brand, the Fathers were but taking up a biblical theme. Ezekiel pictures an angel writing a T on the foreheads of the faithful (Ezek. ix, 4). In the Revelation of St. John, an angel stamps the foreheads of the elect with God's signet (Rev. vii, 2-8). In contrast, the wicked have the mark of the beast on their forehead or hand (Rev. xiii, 16, xiv, 9, and xx, 4). It would be oversimplifying things to say that the mark of the beast is the tattoo of the Roman soldier,



ANGLO-SAXON FONT

but the latter was doubtless not too far in the back of the sacred author's mind.

"Flock" and "congregation" are such familiar Christian terms that we easily dull the blade of their meaning. Perhaps this formula can sharpen them for us. The two terms are virtually synonymous. "Congregation" ultimately comes from a latin word meaning "flock" or "herd". We are Christ's cattle, we are made members of His herd by being branded with the burning mark of His ownership.

The conception of the Cross as Christ's battle flag again has a long history. It begins, of course, in the New Testament itself, with the dramatic presentation of Jesus, the King of the Jews, reigning from the Cross and gaining there the victory over the Kingdoms of this world. St. Cyril of Jerusalem imaginatively describes Our Lord as saying:

"From my conflict on the Cross, I will give to each of my soldiers a royal sign to have on his forehead."

(Catechetical Lect. xii, 8)

The literal use of the Cross as a royal sign by earthly kings began in the fourth century, when Constantine adopted the Chi Rho as the emblem of the imperial army.



CHI RHO—ALPHA OMEGA
Christ, the Beginning and the End

The excavation of the reputedly True Cross at Calvary by Constantine's mother, the sainted Queen Helena, provided a further important link between the Cross and the imperial family. (It is, of course, because of this event that the women's order following

the Holy Cross Rule takes its title from Helena.)

Writing a generation or two after Cyril, St. Augustine of Hippo alludes to then familiar use of the Cross as part of imperial regalia:

From His Cross, (Christ) has conquered kings, and when they are subjugated he has placed that same Cross on their foreheads, and they now glory in that which is their salvation.

(On Ps. 95, 2)

Since then, various forms of crosses have been constantly used by Christian monarchs as symbols of their realms, and as insignia for their armies. Thomas Aquinas and Thomas Cranmer were both giving a spiritual interpretation to something they knew as visible, every-day realities when they referred to the Cross as a badge of military service. The use of the Cross in mediaeval heraldry has by no means died out. The British flag, for instance, the well-known "Union Jack," perpetuates the crosses that were the emblems of three originally independent nations: for Scotland, the diagonal white St. Andrew's Cross; for Ireland, diagonal red St. Patrick's Cross; and for England the large red St. George's Cross. The traditional associations of the latter date back to the time of the Crusades. The same Cross forms the principal element of our Episcopal Church flag.

The theme of the Cross as the Christian banner has been celebrated in hymns ranging from Venantius Fortunatus' "The royal banners forward go" (Hymnal, No. 63) in the sixth century, to Bishop Doane's "Flout the banner" (Hymnal No. 259) of the nineteenth century. More lately, the understained use of Baring-Gould's "Onward Christian soldiers" (Hymnal, No. 557) has brought the theme into less repute, but it will well to remind ourselves that its author was a devout and learned priest of our Church who composed it specifically to be sung in church processions.

It will be seen that our consignation formula gathers together a tremendous range of traditional Catholic teaching and devotion. Like all that is best in historic Anglicanism

rests firmly on the teaching of Holy Scriptures and the Ancient Fathers. Yet, as it may be, its meaning has a special usefulness for us today.

Twentieth-century American Christianity, in our Church and among other groups, points constantly toward a colorless mediocrity, toward a meaningless spiritual neutrality. If we survey the canonical assemblies constantly being held in our Church, we find a astonishing preoccupation with the details and intricacies of our own internal life and organization. This is matched by an equally astonishing lack of preoccupation with the

great international, social, economic, and intellectual problems of our time. We live in an age of battles: neither the churchman individually nor the Church collectively can hide from the moral, spiritual and mental crises that are facing responsible men all over the world. When we were baptized, we were enrolled for life-long military service in a total war that admits of no peaceful non-combatants waiting on the side-lines. If we would live up to our Baptism, let us show the bravery, the daring, and the boldness that befits men on whose foreheads is branded the battle-mark of the Lord Christ.

Of Priests and Parchments

JOSEPH H. BESSOM, O. H. C.

"This is most interesting," declared Bishop Theophilus as he unrolled scroll after scroll from the uppermost shelf of the cupboard for sacred books in the sacristy of the little church of Demopolis near Ankyra. "Where did this small, poor parish get all these manuscripts?"

The priest Petros replied, "I understand that a family of converted Jewish merchants obtained them one by one while traveling, and gave them more than two hundred years ago."

"They did well! See how we can know the Way of the Founders by these writings. Here is a catechism such as St. Mark might have used to instruct the converts won by his glorious masters, Barnabas, Paul, and Peter. Here is that little Gospel with our Lord's words rather than his deeds and with so much about John the Baptist. We can see how Matthew and Luke took from him. Here are the Four Evangelists, of course. Here is a collection of Old Testament texts that favour our Lord, no doubt well known to Matthew. Here is a collection of Platonic and Stoic sayings agreeable to the Truth. Only ten Epistles as of Paul. No Revelation. Acts included. As if also inspired, Clement, Hermas and the supposed Barnabas. Here they are, the books of our Blessed Forefathers, writings great and small, all saving God's Word, but not all destined to

be accepted as the final or complete form of the written Word.

"This variety reminds me of the many names by which St. Paul called the Church's ministers. In his early epistle to the Corinthians he writes of 'Apostles, Prophets, Teachers' and five other kinds. Also, we know from Acts that presbyters and deacons should have been included.

"Later, writing to the Ephesians, he calls the clergy 'Apostles, Prophets, Evangelists, Pastors, and Teachers'. Five, not eight. Quite similarly we see on your second shelf the four Gospels, Acts, most of Paul, the Catholic Epistles, Barnabas so-called, and Clement. Gone are the catechism, the Gospel that spoke much of John, the collections of apologetic texts from prophets and pagans: all absorbed into or replaced by those Scriptures used by our later Forefathers.

"The Pastoral Epistles mention only Apostles, Prophets, Bishops, Presbyters, and Deacons. Exactly what Timothy and Titus were is not clearly defined, but they are shown as not less than regional bishops, responsible for rule, doctrine, and ordination. Thus we see that earlier forms of the ministry were being dropped or incorporated into the lasting orders just like the earlier forms of the written Word. (Or it might be that the many names in the earlier epistles

describe *jobs* done by the clergy, not different kinds of clergy.)

"Again, as your second shelf lacks some books, the church organization shown in the epistles to Timothy and Titus seems to lack the bishop as exercising sole authority in each city state. Also, just as it contains books canonical no longer, churches then may well have recognized an order of Prophets.

"Now we come to your third collection of books, and we see all those now used in the Liturgy and public instruction. Note that as today we know only the three-fold ministry, so your New Testament volumes make a three-fold witness: the Gospels set forth the fundamental doctrines, as do Bishops; the Epistles expand and apply them, as do Priests; the Accounts of our Lord's post-Resurrection work, in the Church (Acts) and at the End (Revelation) serve to edify, as do Deacons.

"Was it not our glorious Athanasius who first set forth the complete list of books, in his encyclical of 367? But long before him we had an unvarying hierarchy, Bishops, Presbyters, and Deacons. First the ministry reached its permanent and canonical order and number, then the Bible. What God has given the Church through her work and experience surely man will never change."

"Oh, here is another book," said the Bishop, spying a volume sideways behind the row of canonical writings. "May I also see this one?"

Petros blushed slightly. "The Diatessaron," he replied.

"Oh, the forbidden Diatessaron!" said Theophilus, not unkindly.

"I use it for myself alone. I like to read a full account of the Transfiguration, or Passion, or Resurrection sometimes," he explained.

"And so do I, but do you understand why the Church prohibits it for public reading?"

"Why, I have often wondered," said Petros. "To me it seems so clear, so free from, from, yes, from contradictions."

"Well, first, I think, because the Gospel of Christ is not what Tatian made it with his scissors and paste and *his* choice of the best

passages. The Gospel is rugged Mark with his very human Son of God; legal Matthew with his New Law-giver who also completes the temple sacrifices; poetic Luke with his New Prophet summarising all the others as one great Healer-Teacher; and soaring John with God, almost unveiled, walking on earth. The Gospel is each and every written Gospel, all together. We of the civilised world love our music in which a chorus with every pitch of voice sings the same note as a magnificent unison. But barbarians about the Danube have music in which different notes are sung at the same time—harmony, not unison. To that our four Gospels correspond, all together producing the true Hymn of Salvation.

"Secondly, although the great saving advantage is agreed to by all four, it is good for us not bad—to have these contradictions. Until we attain Heaven we shall never know whether our Lord cleansed the temple at the start or at the end, whether he healed the blind men or one at Jericho, whether he was crucified at the third or at the sixth hour, whether he appeared to Mary Magdalene alone, or to Mary and her companions, or many other such mysteries. But if the Unison Gospel of Tatian had held the field and the Four had disappeared, we should have become like the Jews at Jamnia, buying all but one of the versions. Our Scriptures would have become oracles. (People of low faith always want oracles and miracles.) But now we have accepted the position into which God put us when he gave us four Gospels, not one: we must depend on the Holy Spirit to form our decision. Also we must study.

"Our Christian scholarship will never be the memorising and glossing of one guaranteed set of acts and teachings as with the Jews. Universities will rise among us, the basic seed being the challenge of conflicting texts—and our Hellenic joy in speculation will have its place.

"The Diatessaron would have been so smooth and easy, Delphic replies excuse the Christian brain from working under the Holy Spirit . . . But now, since you do have the Chrysostom Liturgy, now

bed in this Province why not sell all the older books to the parchment renovator and buy the new book? We can't make an idol of old sheepskin."

The writer, in spite of his cordial agree-

ment with Bishop Theophilus, except in the book selling suggestion, must admit that he is currently engaged making a Diatessaron for use in the Liberian Mission, but of Sunday and other Gospel lessons, arrange chronologically.)

Mary H. Cornwall Legh

"Mother" of Lepers.

BY JOSEPH M. KITAGAWA

The writer saw this saintly lady in action during his several visits to Kusatsu in the 30's. In 1933, he had the unusual privilege of working under Miss Legh during a summer vacation from St. Paul's University, Tokyo. At the first class of Daily Bible school he was expected to teach the subject, "God as Love." Struck by the misery of sick children who had no hope of normal growth, he was tongue-tied. A young girl rescued him by pointing to Miss Legh who was passing by: "There, there you see LOVE talking!"

To the Blessed Memory of Miss Cornwall Legh and her "children," who through her came to learn the Love of God, this article is humbly dedicated.

"Mother" of Kusatsu

On December 18, 1941, exactly 10 days after Pearl Harbor, an elderly English lady passed away in a humble cottage in Akashi, Japan. With the cessation of diplomatic relations between Great Britain and Japan, she was technically classified as an "enemy alien." However, the life of Miss Mary H. Cornwall Legh had been too sacred for her death to go unnoticed. In spite of her "enemy alien" status, the quiet funeral at the British church of St. Mary Magdalene, Akashi, was attended by many officials of the government, including the personal representative of the cabinet Minister of Welfare.

Her ashes were carried back to her "home" at Kusatsu, Gumma prefecture, where she had founded and carried on the Church's work among lepers for twenty years. During her lifetime the people at Kusatsu by common consent called her "Ka-sama" or "Mother," and she will long be remembered by this affectionate name. To the Requiem Mass at Kusatsu came the Mayor of Kusatsu, the Chief of Police and other officials, together with her "children," mourning the passing away of the most beloved citizen of Kusatsu.

Miss Legh's life reminds us of one trans-

lation of the Prologue of the Fourth Gospel: "The light is still shining in darkness, for the darkness has not put it out." Indeed, the Light continued to shine even during the height of war hysteria. On May 27, 1943, the city of Kusatsu erected a permanent stone monument of Miss Legh, on which is inscribed the testimonies of the Minister of Welfare, Lt. Gen. C. Koizumi, M. D., and Hon. Y. Susukida, governor of Gumma prefecture, recognizing her lifelong dedication to the work at Kusatsu. Her life is a living testimony that such "love" is too beautiful to be forgotten and that the fellowship in the Body of Christ is too sacred to be obliterated even by the tumult of war.

Once a European merchant, visiting Kusatsu, commented that Miss Legh, who was passing by, dressed worse than many beggars in the West. He would have been surprised to know that Miss Legh was a wealthy aristocrat by birth. She was born on May 20, 1857, in Canterbury, England. Her father, colonel of the Indian Army, died while she was a child. She was sent to France to study music and painting; later she went to St. Andrew's, Aberdeen, where she took courses in education, economics, linguistics and literature. Unfortunately, her only brother

also died young, leaving Miss Legh and her mother behind. By this time, her mother was deeply distressed, and Miss Legh, who was not physically strong herself, set out on a round-the-world trip with her mother. They spent some time in Palestine, where they visited places familiar to them in the Bible, and they leisurely toured Japan. The tender beauty of the Japanese islands impressed the sensitive artist's mind more deeply than she realized at the time! Across the Pacific mother and daughter were welcome guests among their relatives in Canada, and Miss Legh spent much time painting.

When her mother passed away, Miss Legh applied to the Society of the Propagation of the Gospel (SPG) as a self-supporting missionary to Japan. In 1908, she returned to Japan, this time as a missionary. Although she was over 50 years old, she was determined to master the Japanese language. Her disciplined efforts paid off, for she was soon able to speak Japanese without much difficulty. She was also deeply interested in the rich culture and history of the island empire.

Japan—New Nation with Old Culture

Japan is a small island archipelago off the Asiatic continent. Like her culture, the people of Japan are of various racial origins—the Caucasoid Ainu from the North; the Mongoloid group from China, Manchuria and Korea; and Malaysians from Southeast Asia. In the course of time, these racial groups became assimilated under the leadership of the "Imperial Clan." By the 4th or 5th century A. D., the so-called Japanese people had developed an animistic cult, which later developed into "Shinto" or the "way of gods."

About the 6th century, Japan came under the cultural influence of Korea. In spite of initial resistance, Buddhism was firmly established on Japanese soil by the middle of the 8th century, and Confucianism also established itself as the accepted system of ethics in Japan.

Beginning with the 13th century, the political power shifted from the imperial court to a military ruler called the "Shogun." Although Europe came to know of the existence of Japan through the not-so-reliable

account in Marco Polo's diary, the West did not have direct contact with Japan until the 16th century. In 1549 Francis Xavier arrived at Kyushu island, and the Church of Rome claimed 150,000 native converts within a century.

The "Shogun" enforced a series of persecutions of Japanese Catholics in the 17th century. The missionary work of Roman Catholicism came to an end in 1637, when thousands of native adherents in Kyushu rebelled against the Shogun's forces and were defeated. That year was also the beginning of a long period of cultural seclusion, and Japan did not reopen its door to the world until the arrival of Commodore Perry in 1853.

Following Perry's mission, Japan was assisted a great deal by the first American consul, Townsend Harris. This business man-diplomat was a dedicated churchman and did much to pave the way for Christian missionary work in Japan. In the meantime, internal struggles forced the last Shogun to surrender his power to the Emperor. Then a new nation was born, although rooted in an age-old culture. It is to be noted that the Episcopal clergymen—John Liggins and Channing Moore Williams—were among the first Christian missionaries who went to Japan in the 19th century.

In 1873, the imperial government of Japan removed the Edict against Christianity, and a period of active evangelization began. In 1887, the Anglican missionaries, who represented the American and English missionary societies, took a prophetic step by establishing the Nippon Sei-ko-kai, or the Holy Catholic Church in Japan. This act placed foreign missionaries under the canon and constitution of the Church in Japan.

Work among Lepers

When Miss Legh reached Japan in 1908, she was assigned to several churches in Tokyo, Chiba and Kanagawa prefecture, holding Bible classes and leading young people's instruction classes. By chance, she developed a close personal friendship with Miss Hannah Riddell, through whom Miss Legh was led eventually to the vocation of work among lepers.

The work among lepers was a neglected one in Japan. The first scientific care for lepers was given by Luis d'Alameida J., in the 16th century. Alameida, then a merchant, engaged in trade in Kyushu and, came under the influence of heroic Jesuit missionaries, and eventually became a priest. Furthermore, he established a hospital and asylums for lepers with his money. Unfortunately, these asylums were closed by the Shogun at the time of the anti-Catholic edict.

Shortly after the opening of Japan to the West, a priest of the Church of Rome established an asylum for the lepers in 1886. In 1904 Miss Youngman of the Presbyterian Mission started an asylum in a Tokyo suburb. The Anglican pioneer in this field was Miss Riddell, a wealthy missionary from England. When she went to Kumamoto in 1890, she came across a village of lepers at the outskirts of the city. These lepers came from all over the country to live close to the shrine of a 17th century warrior, Kato Kiyomasa, who was buried in the compound of the Tommyo-ji (a temple of the Nichiren sect)

in the village of Hanazono. It was believed that Kiyomasa's shrine had a potent power to give relief from the disease.

In 1890, Miss Riddell started a small clinic for lepers. For this pioneering task she was well equipped; she combined a warm outgoing personality with promotional and administrative ability. She visited the local and national government officials, urging them to face the problem of leprosy squarely. In spite of the anti-Christian sentiment then strong in Japan, Miss Riddell found enough sympathetic supporters, and in 1895 she founded the Kwai-shun Byoin or the Life (Spring) Recovery Hospital in Kurosumi village, just outside the city of Kumamoto. The hospital had a capacity of 70 patients, and was well equipped with research laboratory, clinic and chapel. Daily worship and religious counselling were provided by the resident chaplain. When Miss Riddell died in 1938, at the age of 78, the work was carried on by her niece.

One of Miss Riddell's patients was transferred to the Presbyterian asylum for lepers in the vicinity of Tokyo, and Miss Legh was asked to call on him during his stay there. Later, this patient found his way to the lepers' colony in Kusatsu. It was through him that the "seed of the Gospel" was transplanted to Kusatsu, where Miss Legh was called to dedicate her life!

Kusatsu

What kind of a place was Kusatsu then? For generations Kusatsu has been famous for its hot-springs. Situated 4,500 feet above sea level on a mountainside of Gumma prefecture, surrounded by scenic mountains, visitors are well rewarded by the beauty of the four seasons. The hot springs at Kusatsu were believed to cure skin diseases, and considering the fact that leprosy was regarded as an extreme case of skin disease, it is understandable why so many lepers were attracted to Kusatsu. As the number of lepers increased, the town of Kusatsu was divided by the government edict in 1887 into two district parts—the Upper Town for ordinary residents and tourists, and the Lower Town for lepers. The contrast between the pleasure hunting in the Upper Town and the



STILLING THE STORM—JAPANESE

utter hopelessness of the Lower Town was beyond description.

Leprosy has been dreaded throughout the world. This was especially true in Japan where people are lineage conscious. Most families regarded leprosy as some kind of divine punishment and tended to hide their patients or send them away, asking them never to return or write home. Usually, the sick changes his name and wanders around various parts of the country, hoping and praying that a miracle will cure him. Eventually, he finds his way into natural colonies of lepers such as the one in Kusatsu.

Among lepers are persons of all conceivable social status and occupations. Many are not bedridden. Newcomers to the leper colony often have spending money, and when they realize that medicine cannot help them they are lured into gambling or drinking. Also, young girls, away from home and without hope, degenerate quickly. The police often winked at the vice going on among the quarrelsome and bitter lepers.

Around 1897, a priest of the Roman church attempted to start a Mission in Lower Town Kusatsu, but the odds were too great and he discontinued the work. When one of Miss Riddel's converts arrived at Kusatsu, he was shocked by the difference between the joyful atmosphere of Miss Riddel's hospital and the desperate condition of Kusatsu. He wrote to Miss Riddel, who came to visit Kusatsu. Realizing that it was impossible for her to do much from Kyushu, she asked the Rev. Yozo Ono, a local priest, to survey the situation. On the basis of Fr. Ono's report, Miss Riddel sent the Rev. K. Maibara, chaplain of her hospital, to visit Kusatsu and hold a preaching mission.

In 1913, Fr. Maibara visited Kusatsu. Although his preaching mission was broken up by the "bosses" in the colony, he discovered several Christians among the lepers. In 1914, Miss Riddel transferred two missionary-minded lepers from her hospital to Kusatsu, ostensibly to strengthen the small Christian group there. Soon, the Christian fellowship counted 36 members.

In 1915, a certain Mr. Shukuzawa, who had a slight case of leprosy, joined the Kus-

atsu colony. He had at one time worked in Hawaii, and there he had become a communicant of the Church. Under his leadership the Christian fellowship rented a small cottage and called it the Jordan Home and used it as the meeting place. Also, Mr. Yamaguchi, son of a hotel owner in the Upper Town, was eager to support the Christian work in the colony. (It is to be noted that he was later ordained, and carried on his life-long priesthood in Kusatsu.)

The stage was set! The Lower Town colony was ready for the permanent work of the Church. But who was to be called for this seemingly thankless task? "Someone like Miss Riddel who paid us a visit from Kyushu," suggested someone. The man who had spent some time in the Presbyterian asylum in Tokyo remembered Miss Legh, who had called on him frequently there.

Mr. Shukuzawa, the leader of the Jordan Home group, secured the assistance of the Rev. P. C. Daito, Rector of St. John's Church, Tokyo, in presenting the urgent need of Kusatsu to Miss Legh.

In July, 1915, Miss Legh, accompanied by a co-worker, Miss Teruko Inouye, spent two weeks in Kusatsu, carefully surveying the situation. In May, 1916, Miss Legh, then 59 years old, started one of the most difficult missionary works in the "hinterland" of Japan. In her diary she wrote, "My presence shall go WITH THEE, and I will give thee rest," (Exodus 33:14).

St. Barnabas' Mission

From 1916 to 1936, Miss Legh carried on the work of St. Barnabas' Mission in Kusatsu. From the beginning she firmly believed that the blueprint was in the hands of the Almighty. There were two ways open to her. She was wealthy enough to be a philanthropist. Or, she could conceive of the work primarily as spiritual in nature. She chose the latter! To be sure, she took care of the physical needs of the people, and she gave generously for this, but the welfare work was meaningful to her only as a witness to the Master who because of His Love washed His disciples' feet!

At first, she bought a small shack for herself and Miss Inouye. It was nothing like the



ansion in which she was reared. Yet, she named it the House of "Manzoku" or Contentment. From this humble headquarters, she carried on her daily work—playing the organ for the services, leading Sunday school, holding inquirers' classes, calling on the shut-ins. Until Miss Legh went to Kusatsu, the hopeless cases were left alone, and when they died, their bodies and belongings were burnt. It was Miss Legh who personally washed the bodies of the dead and sought proper respect for burial.

She did not pretend to be a promoter or administrator, but she was quick to see needs and do something about them. The first house she built was St. Mary's Home for unmarried girls who needed special care and guidance. In the course of time, "St. Barnabas' Homes" counted 36 houses—St. Stephen's for boys, St. Philip's for men, St. Ruth's for married couples, St. Hubert's as a rest house, and many semiprivate family houses such as St. Helena's, St. Nichol's, St. Francis', St. Ann's, etc. In the end, St. Barnabas' Homes accommodated over 230 persons regularly. Considering the high mortality of lepers, over a thousand lepers were literally "cared for" at St. Barnabas' in the course of twenty years. From the beginning, she decided not to bring in healthy helpers from outside; she divided the responsibility of maintaining the work among the lepers.

Of course, St. Barnabas' influence reached far beyond those who were residents of the Homes. Gradually, other lepers living in the Lower Town came under the influence of the Church. St. Barnabas' clinic was open

to everybody. Healthy children of leper parents had to be segregated; thanks to the donation of an American friend, Mrs. Howe, St. Margaret's House was built for them. Sick children were not admitted to the public school in the Upper Town; and the Holy Hope School was built for them through the generosity of two sisters, the Misses Arnold of New York.

Miss Legh's work was not confined to the Lower Town; eventually, she built a mission station and kindergarten for Upper Town Kusatsu.

"Communion of Saints"

St. Barnabas' Mission developed into a gigantic family, including the residents of St. Barnabas' Homes, colonists of Lower Town Kusatsu, communicants and friends of Upper Town Kusatsu, and "alumni" or those who received care at the Mission and were released, after careful medical examination, to society. And the center of this family was the Altar. Daily at the Holy Eucharist, intercession was offered for all the family members, living and dead. An outdoor altar was set up beside the ossuary where services were held on All Souls' Day and other occasions. How real the Creed sounds coming from the "disfigured Saints" !!! " . . . I look for the Resurrection of the dead; and the Life of the world to come." How eagerly and earnestly they pray with the celebrant when he says: "And we also bless thy Holy name for all thy servants departed this life in thy faith and fear . . . that with them we may be partakers of thy heavenly kingdom . . ." Fortunate are those who shared this "Communion of Saints."

Miss Legh was always grateful for the understanding leadership given by the bishops and other clergy. Successive Bishops of North Kwanto, who had jurisdiction over Kusatsu, were staunch supporters of the Mission—Bishops John McKim, C. S. Reifsnider, M. Makita, and the present Bishop John N. Okubo. Clergy assigned to Kusatsu were dedicated priests—Fathers Ono, Hewlett, Akiyama, Daito, Nuki, Yamanaka and Matsumura (who is the present priest-in-charge).

The "Mother" of Kusatsu was singularly fortunate in her faithful co-workers and assistants. Special mention should be made of the medical staff. In the pioneering days, Miss Kesa Hattori, M. D., and Miss Chiyoko Mikami, R. N., started the clinical work from scratch. In 1929 a wealthy businessman, Mr. Tomekichi Matsumoto, offered to build a modern clinic and a house for the resident physician. Fortunately, Ichiro Tsuruda, M. D., a dedicated churchman and poet, was called and directed the medical work.

In 1928, an American missionary, Miss Mary McGill, joined the staff of St. Barnabas'; later she became Sister Mary Elizabeth of the Sisterhood of Epiphany. Miss Mary Nettleton joined the staff in 1929; she stayed in Kusatsu through the war years and carried on the work of St. Margaret's Home despite many difficulties. Miss M. Sheppard was a life-long friend of Miss Legh; after Miss Legh's retirement, she carried on the overall responsibility of the Mission.

Although Miss Legh was publicity shy, her work gradually became known. In 1930, the Empress Dowager invited Miss Legh to her palace and gave a donation for the work at Kusatsu. The same year, her work received special recognition from the Minister of Interior and the governor of Gumma prefecture. In 1934, the emperor sent his personal emissary, Viscount Kaieda, to Kusatsu to pay his respects to Miss Legh and to observe the work. In 1935, the Empress Dowager sent her personal emissary, Count Seikanji, to extend her gratitude to Miss Legh and to comfort the suffering people. Later, Miss Legh was given the Sixth Order of Merit from the government of Japan.

But nothing pleased Miss Legh more than the 77th birthday party spontaneously given by her "children." The whole town of Kusatsu turned up! It was the 18th year of her work at Kusatsu. Of 921 persons baptized, 287 had entered eternal rest, leaving Miss Legh 634 god-children. On this occasion she wrote:

Twenty six years ago I came to this country, a single woman with my nearest and dearest all already in Paradise. "Who are these with you?" you may

ask, seeing a goodly company, men, women, and children, all those at St. Barnabas' Church calling me by the beautiful name of "Mother?" With Jacob I answer "The children which God hath graciously given Thy servant."

"More are the children of the desolate than of her which hath a husband." The words of Isaiah have come true to me as to countless other women whose call has been to give up the thought of husband, children and home, that they may offer themselves for Christ's service in bringing the children of other mothers to His Arms.

And now, as I draw near my seventy-seventh birthday and recall the many blessings of my long life I reckon as one of the greatest the travail pains which have turned to joy, and thank Him for the dear children He has given me, the "wise children who make me glad," whose love and loyalty and care for me are the joy of my old age. Christ's promise has been fulfilled "In this time I will multiply your children a hundred fold" to be with me through "life eternal."

Vision of Heaven

Once Kusatsu was called the earthly purgatory where people despised living as yet dreaded dying. Through the influence of Miss Legh, people at Kusatsu began to have a new hope. Thus, many of them dare to say with the Psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff comfort me."

Miss Legh was not afraid of death. However, she could not stand becoming a "wordless worker in a world of work," to use John Oxenham's phraseology. Thus, despite her old age and not robust health, she kept pushing herself everyday, walking up and down the hills of Kusatsu.

Shortly after her 77th birthday, it became clear to her friends that Miss Legh needed rest. It was Father Spence Burton, S. J. E. (later Lord Bishop of Nassau) who advised her to "dedicate the remaining years of her life to give thanks to God for what He had done through her at Kusatsu." This

November 26, 1933, she left Yokohama for England, leaving this biblical passage to her "children," "For this God is our God for ever and ever; He will be our guide UNTO death" (Psalm 48:14). This was her third visit to England since she went to Japan as a missionary, the first being in 1912 and the second in 1929. On her way, she visited her friends in America. In England, she put her worldly affairs in order and spent much time in prayer, visiting the convents. After spending about a year in England, she returned to her home in Kusatsu on April 12, 1935.

She realized, then, that her health would not endure the responsibility of St. Barnabas' Mission. In her own words, she wanted to become a "grandmother." In the autumn of 1935, her health weakened, and her old friend, Miss Simeon, who was stationed in Akashi, a famous resort, came after her. On January 8, 1936, Miss Legh bid farewell to Kusatsu where she had spent 20 years.

The city of Akashi is located in the Diocese of Kobe, and Bishop Basil Simpson had recently started a mission there. Knowing she would spend the rest of her life there, Miss Legh donated three houses to the diocese—one for the resident priest, one for Miss Simeon's residence, and a third for her own use. She named her own residence the House of "Yomigaeri" or Resurrection. Like Daniel, she opened the window facing toward her "home" in Kusatsu, and prayed daily for her "children." In her dream, she was often heard to whisper, "Let me go home!"

As the international situation became tense, many of her missionary friends left Japan. Although she did not fail to pray for the peace of the world, her mind was more concerned with the "vision of heaven." She was most considerate of her attendants to withhold the sad news of the outbreak of World War II.

On December 18, 1941, during her morning devotion, she asked her attendants to sing her favorite hymn. While they were singing

"Nearer My God to Thee . . ." Mary H. Cornwall Legh entered into eternal rest!

* * * *

Readers may be interested to know what has happened to Kusatsu since Miss Legh left in 1936. By that time, the Japanese government established a government supported asylum called Aisei-en (literally, "Garden of Living in Love") just outside of Kusatsu. In so doing, the government recognized the special place of the Anglican Church's work among the inmates. In 1939, a chapel was built inside the government asylum; it was dedicated by Bishop Reifsnider as the "Church of the Redeemer." Gradually, the residents of St. Barnabas' Homes were transferred to Aisei-en. The clinic of the Mission was moved intact to Aisei-en and retained its name "St. Barnabas' House." Dr. Tsuruda was called to head the medical staff there. Hope Grammar School was transferred with its name. The Church has been allowed to hold religious services and counselling inside the Aisei-en. The Church of the Redeemer, or the congregation inside the government asylum, has grown and now counts a communicant strength of over 400.

The Church's work in Upper Town Kusatsu has continued to grow. In the Lower Town, only St. Margaret's House for the healthy children of leper parents has been carried on under the direct sponsorship of the Church, because the government institution made no provision for them. Misses Mary Nettleton and Aiko Ogasawara have maintained this important work. During the war, support from abroad was suspended, but Miss Nettleton was allowed to carry on the work. Today, St. Barnabas' Mission is facing the new and greater task of carrying on the work of Upper Town, St. Margaret's House, and the work inside the Aisei-en; the entire program is supported by Miss Legh's children and friends—at home and abroad.

Miss Legh is gone, but her spirit still lives. Those who pay a visit to Kusatsu will find Miss Mary H. Cornwall Legh Park maintained by the city. Her spirit will continue to live among thousands of those who have come to know her directly or indirectly.



The Advent Crown

BY DOROTHY MILLS PARKER

"O come, O come Emmanuel
And ransom captive Israel . . ."

Beginning with the first Sunday in Advent and continuing throughout the Advent season this hymn can be heard in all churches of our Anglican Communion, in many Roman churches and in a number of other denominations, in supplication to Our Lord to come again to his people. There is also the growing custom of singing it in an even more close and intimate way, in our homes, church schools and Religious Houses, in connection with the beautiful and inspirational ceremony of lighting a candle on the Advent wreath or crown for each of the four Sundays of that season.

This service derives from an ancient European custom, probably Austrian in origin. At any rate, it first came to our attention described by the famous Trapp Family Singers at their music camp in northern Vermont. They had observed it annually in their Austrian schloss near Salzburg prior to emigrating to America, had lovingly carried on the practice in their new mountain home at Stowe, so like their native Tyrol and urged their American friends to take it into their own homes. There are probably other origins of its observance in this country but this is the story of how it was told to

of how it became the inspiration for the service which accompanies this cycle.

For many centuries in Europe the week before Advent Sunday was a time for the gathering of greens and the making of the advent crown. Parents and children set out together, into the forest and up the mountains, to bring back the fragrant fir branches, holly, pine and hemlock and spicy red berries through the snow and into the great cities and little cottages. There the work of fashioning the wreath was eagerly entered upon by the entire family. Branches and boughs were carefully selected and twined together and fastened to a large wagon wheel on a wooden base, to which were attached four candles for the four Sundays in Advent, with the large Christ Candle in the center. When the wreath was completed and the candles in place it was usually hung by wide ribbons from a beam in the ceiling or from a chandelier. Then, on the eve of Advent Sunday and the three following Sundays, on the day itself, the family gathered under the wreath, said the Advent prayers and sang the old carols and hymns, some of which have come down to us today. If their parish priest happened to be present he blessed the wreath and said the prayers. Otherwise, the father of the household led the prayers and hearty singing, lit the Christ Candle and the first of the four Advent candles. On the second Sunday the mother lit the candle for the day; on the third Sunday the eldest child, and on the last Sunday the youngest, thus completing the family circle. The service ended with the invoking of God's love and grace upon that particular household.

Shortly after learning of this lovely custom I happened to be spending some time at the guest house of one of our Episcopal religious orders in New York state. As the Advent season approached, the idea came to us of compiling an Anglican version from our own Prayer Book and hymnal. This has doubtless been done before, in varying forms, but none is ours.

This particular convent maintains a home for children, and we enlisted their enthusiastic aid in gathering the greens. Old John,

the handyman, made us a magnificent base for our wreath, and we twined the garlands, affixed the candles and tied the ribbons and there it was, a thing of beauty. While the children were helping with the wreath some of the Sisters were going over the Advent Propers, for since this was a Religious House we decided to include these ancient anthems from the Scriptures, traditionally sung at the Liturgy, though in a simpler home observance they could be omitted. We formed a group to sing the antiphon and psalm verse of the Introit antiphonally, and practiced the hymns with the children.

Then at dusk on the eve of Advent Sunday we gathered just before Vespers in the children's chapel of the convent guest house. The resident chaplain blessed the wreath with holy water, said the Advent Collect and prayers, lit the Christ Candle and the first of the Advent candles. The Sisters sang the Introit, and even lovelier than men's voices singing plainsong are the high pure voices of women and girls. But most heartwarming of all were the voices of young and old fervently joined in the achingly beautiful Advent hymns,—the children, the older nuns, and the guests within the house:

"Pour light upon us from above
And fill our hearts with ardent love . . ."

These lines are from the Advent Office Hymn, "Verbum Supernum" ("O Word that goest forth on high"), sung at the monastic office of Matins. Also in this category is "Creator of the stars of night," the Compline hymn. They date from the seventh and ninth centuries and are *Sarum* plainsong, according to the *Sarum* or *Salisbury Use* in the English Church. Our hymnal furnishes fine alternative German chorale tunes for both. Another hauntingly tender Advent hymn is "Hark the glad sound, the Saviour comes," by Philip Doddridge, the 18th century English hymn writer, set to a melody from the Ravenscroft Psalter of 1621.

The next Sunday the candle was lit by the Mother Superior and on the following Sundays by the oldest and youngest child in the convent home. Each Advent since then the

custom has been observed and is now a fixed part of their liturgical year.

From such beginnings this little light has been carried to shine in far places. One of the Associates Priests of the Order of the Holy Cross took it with him out to their Liberian Mission, where the words of the Bandi dialect must have blended curiously with the Gregorian music and the wreath was probably made of palm branches, but the fervor of the African school children of Bolahun none the less real.

On another Advent Sunday in a later year we introduced the Advent Crown while on a family visit in Florida. This time the gathering was marked by particularly close ties, for it was one of family, relatives, childhood friends, and the local clergy. Here the Dean of the Cathedral said the prayers, our father lit the candle, and we sang the hymns that carried us back to the beginnings of our church life together: "Come thou long expected Jesus." "Rejoice, rejoice, believers," "Lo! He comes with clouds descending," with its ringing alleluias; the majestic Bach setting of Nicolai's 16th century "Sleepers wake," and the well-beloved "O come, o come, Emmanuel," probably the best known plainsong hymn in the Episcopal church.

This hymn is of ninth century Latin origin and is based on the seven great antiphons of the Advent season, known as the Great O's, which are sung before and after the Magnificat at Vespers in convents and monasteries from December 16th to 23rd. Each hails the Messiah's coming with one of the titles ascribed to Him in Scripture: O Radix Jesse (O Rod of Jesse), O Clavis David (O Key of David), etc.

On the face of everyone present in this Southern home were the same ardor and love found in Austrian chalet, Anglican convent and African mission. To a number of them it was all something refreshingly different yet poignantly familiar, linked to much that had been long forgotten. Here too was the same oft-expressed wish that it be made an annual event.

But it was in yet another Advent, in a small Washington apartment overlooking our National Cathedral, that things came full circle. On Gaudete Sunday, when as on

Laetare Sunday in mid-Lent the penitent season is joyfully lightened for one day, the Trapp Family sang one of their famous Christmas concerts in Constitution Hall. This is in itself a memorable occasion for anyone who has ever heard their program of ancient liturgical music. Afterward was our great pleasure to entertain them at a party. Here we all gathered around the Advent crown, this time made of holly. The young priest from our own Episcopal parish said the Advent Collect and lit the Christmas Candle. Monsignor Wasner, musical director and chaplain to the Trapp Family, said the propers in Latin, and the Family sang "Rorate coeli de super" (Drop down heavens from above) and "Maria durch dornwald ging" (Mary walks among thorns), an old Austrian Advent hymn. Mother Trapp lit the third candle on the wreath, and then all of us, Roman and Anglican, lifted our hearts and voices in "Veni Emmanuel," in English, all verses, — and there for a little space the Holy Catholic Church seemed One again, its members joined together in joyous anticipation of the Lord's coming.



THE FLOWER OF JESSE'S ROD
From Title Page of Day's
CHRISTIAN PRAYERS
HBP

The Advent Candle-Lighting

EDITED BY DOROTHY MILLS PARKER

The family or congregation being gathered together around the Advent Wreath on the 1st Sunday in Advent and the three successive Sundays, the priest, or in the absence of a clergyman, the father of the household, shall say the prayers and collects, and the people shall sing the hymns together. If the Gregorian Propers are used, a group of voices shall sing the antiphon and psalm verse of the Introit antiphonally, the Gloria tri being added to the psalm verse and the antiphon repeated. The plainsong setting may be found in Burgess' *The English Gradual*. The Collects begin on page 90 of the Prayer Book and all the hymns are from the 40 Hymnal, as numbered.

ORDER OF SERVICE

"In the name of the Father and of the Son and of the Holy Ghost. Amen."
"Let us pray."

THE ADVENT COLLECT

"Almighty God, give us grace that we may cast away the works of darkness and put upon us the armour of light, now in the time of this mortal life, in which thy son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen."

(This collect shall be said on each of the four Sundays in Advent.)

INTROIT AND HYMN

1st Sunday: *Introit* (from the plainsong Propers for the Day): "Un-thy, O Lord, lift I up my soul: O my God, in thee have I trusted, let me not be confounded: neither let mine enemies triumph over me; for all they that look for thee shall not be ashamed." *Psalm verse*: "Show me thy ways, O Lord, and teach me thy paths."

Hymn 6: "Creator of the stars of night" (Latin, 9th century)

2nd Sunday: *Introit*: "O people of Sion, behold, the Lord is nigh at hand to redeem the nations: and in the gladness of your heart the Lord shall cause his glorious voice to be heard." *Psalm*: "Hear, O thou Shepherd of Israel: thou that leadest Joseph like a sheep."

Hymn 1: "Come, thou long expected Jesus" (Charles Wesley, 1744)

3rd Sunday: *Introit*: "Rejoice in the Lord alway: and again I say, rejoice ye: let your moderation be known unto all men; the Lord is at hand. Be careful for nothing, nor troubled; but in all things, by prayer and supplication, with thanksgiving, let your requests be made known unto God." *Psalm*: "And the peace of God, which passeth all understanding: shall keep your hearts and minds."

Hymn 7 "Hark the glad sound, the Saviour comes" (Philip Doddridge, 1735)

4th Sunday: *Introit*: "Remember us, O Lord, with the favour that thou bearest unto thy people: O visit us with thy salvation; that we, beholding the felicity of thy chosen, may rejoice in the gladness of thy people, and may glory with thine inheritance." *Psalm*: "We have sinned with our fathers: we have done amiss, and dealt wickedly."

Hymn 8: "O Word that goest forth on high" (Latin, 7th century)

PRAYER

"O most blessed Light, who lighteth every man that cometh into the world, bless these candles which we light in preparation of thy coming, and so enkindle our hearts with the fire of thy love that we may receive thee with joy and gladness and hold thee fast with a firm faith. Amen."

Here the large Christ Candle in the center is lit by the priest or the father of the household, with these words: "Our King and Saviour draweth nigh: O come let us adore Him."

HYMN

1st Sunday: *Hymn 5*: "Lo! He comes
with clouds descending"
(Charles Wesley, 1758) (Second Tune)

2nd Sunday: *Hymn 6*: "Wake, awake, for
night is flying" (Philip Nicolai, 1599)

3rd Sunday: *Hymn 4*: "Rejoice, rejoice,
believers" (Laurentius Laurenti, 1700)

4th Sunday: *Hymn 10*: "On Jordan's
bank the Baptist's cry" (Charles Coffin,
1736)

(or any of the following may be substituted)

318: "Hosanna to the living Lord"

484: "Lift up your heads, ye mighty gates"

402: "O Word of God Incarnate"

153: "Christ, whose glory fills the skies"

544: "Thy kingdom come, O Lord"

THE COLLECT FOR THE DAY

1st Sunday: (The Collect is omitted here
on the first Sunday, since the
collect for that day has already been said
at the beginning of this service.)

2nd Sunday: "Blessed Lord, who has
caused all holy Scriptures to
be written for our learning; Grant that we
may in such wise hear them, read, mark,
learn and inwardly digest them, that by pa-
tience and comfort of thy holy Word, we may
embrace, and ever hold fast, the blessed hope
of everlasting life, which thou hast given us
in our Saviour Jesus Christ. Amen."

3rd Sunday: "O Lord Jesus Christ, who
at thy first coming didst send
thy messenger to prepare thy way before
thee; Grant that the ministers and stewards
of thy mysteries may likewise so prepare
and make ready thy way, by turning the
hearts of the disobedient to the wisdom of

the just, that at thy second coming to judge
the world we may be found an acceptable
people in thy sight, who livest and reign
with the Father and the Holy Spirit ever
one God, world without end. Amen."

4th Sunday: "O Lord, raise up, we pray,
thee, thy power, and comfort us
among us, and with great might succour us
that whereas, through our sins and wicked-
ness, we are sore let and hindered in running
the race that is set before us, thy bountiful
grace and mercy may speedily help and re-
liver us; through Jesus Christ our Lord,
whom, with thee and the Holy Ghost,
honour and glory, world without end. Amen."

Here the Advent candles are lit, one
the first Sunday, two for the second, etc.
by the father of the household, the mother,
the oldest child and the youngest, on suc-
cessive Sundays in that order, with the
words:

"From the prophecies of Isaiah: 'Draw
down ye heavens from above, and let
skies pour down righteousness: let the earth
open and let them bring forth a Saviour.'"

HYMN

Hymn 2: "O come, O come Emmanuel"
(Latin, 9th century) (This hymn
is based on the seven "Great O" antiphones,
each depicting Christ in a different aspect:
O Rod of Jesse, O Key of David, etc.
verses should be sung.)

CLOSING PRAYER

"Visit, we beseech thee O Lord, this ha-
bitation and family indwelling; drive far from
it all snares of the enemy; let thy holy angels
dwell herein to preserve us in peace, and
let thy blessing be ever upon us. Through
Christ our Lord. Amen."

Birthday Commemorations

The month of September brings before us
many noteworthy and interesting commemo-
rations. The Commemoration of our
Lady's Nativity heads the list. The earliest
document commemorating this feast comes
from the sixth century. The feast may
have originated somewhere in Syria or Pales-

tine after the Council of Ephesus. Under
influence of the "Apocrypha" the cult of
Mother of God was greatly intensified, es-
pecially in Syria. It is not known why
eighth of September was chosen for
Feast. The church of Angers in France
claims that St. Maurilius instituted this Fe-

angers in consequence of a revelation about 430. On the night of September eighth an heard the angels singing in Heaven, on asking the reason, was told they were singing because the Virgin was born on that night. However, this is merely legend. This Feast is commemorated on different days in September in various parts of the Catholic Church.

Peter Claver, Confessor, well deserves the name of saint. He was the son of a Catalonian merchant, came into this world at Verdu in 1581, and died on the eighth of September 1644. At the age of twenty he entered the Society of Jesus, and spent his novitiate at Tarragona. It was at Madrid that Peter met the saintly Alphonsus Rodriguez who kept urging him to set out to evangelize the Spanish possessions in America. At the first opportunity Peter sailed straight for Cartagena in the year 1610 where for forty-four years he was the apostle of negro slaves. These were brought from Central and South America early in the seventeenth century to work in the gold mines. By its position in the Caribbean Sea, Cartagena became the slave-market of the New World. The slaves were brought there at the rate of 1,000 a month. At the market the slaves were bought for two ecus and sold for 200 ecus each. Even though half the negro might die, the trade remained profitable. No one was powerful enough to stop this evil traffic in human bodies, even though the Pope, Catholic moralists and missionaries continually preached against it. But God was raising up a man who would come to their relief. For this, Peter was trained in the school of Pere Alfonso de Sandaval, a wonderful missionary, who so inspired Peter with love for the negro that he declared himself "the slave of the negroes forever" and from henceforth devoted himself assiduously to their relief. Although timid and lacking in self-confidence, Peter became a daring and ingenious organizer, working against unbelievable odds, caring for each negro, supplying both bodily and spiritual needs. During his lifetime he is credited with baptizing and instructing in the Faith more than 300,000 negroes.

The Feast of the Exaltation of the Holy

Cross came into existence at Rome at the end of the seventh century. According to Mgr. Duchesne the date September 14 seems to have been borrowed from the legend of the finding of the Holy Cross. This feast commemorates above all the circumstances in which Heraclius recovered the True Cross which they had carried off from the Persians. The Exaltation of the Holy Cross is the titular Feast of the Order of the Holy Cross. It is one of our Great Feast Days. Whenever a member of our Community is prepared to make his life profession about the time of the feast, this day is chosen to celebrate the solemn occasion. Fr. Orum and Fr. Harris were privileged in being able to do so.

Little if anything is known of the birth and early life of St. Cyprian, B. M. He had already passed middle life when he was converted. Cyprian became famous as an orator, was quite wealthy and held a great position in Carthage, the metropolis of Africa. Cyprian was beheaded during the persecution of Valerian and was the first Bishop of Carthage to obtain the crown of martyrdom.

St. Matthew was one of the Disciples of Jesus who became an Apostle and Evangelist. The name Matthew is derived from the Hebrew Mattija being shortened to Mattai in post-Biblical Hebrew. The name Mattija means the "gift of Iaveh" and was probably conferred upon the tax-gatherer by Jesus Christ when He called him to the Apostolate. By this name he was henceforth known among his Christian brethren, Levi being his original name. Matthew, the son of Alphaeus, was a Galilean, although Eusebius informs us that he was a Syrian. As tax-gatherer at Capernaum, he collected custom-duties for Herod Antipas, and although a Jew, was despised by the Pharisees, who hated all publicans. When summoned by Jesus, Matthew arose and followed Him and tendered Him a feast in his house where tax-gatherers and sinners sat at table with Christ and His disciples. This drew forth a protest from the Pharisees whom Jesus rebuked saying: "I came not to call the righteous but sinners to repentance." No further allusion is made

to Matthew in the Gospels, except in the list of the Apostles.

St. Michael the Archangel is the only angel given a name and feastday in the Book of Common Prayer. Michael in Hebrew means, "Who is like God?" His name was the war-cry of the good angels in the battle fought in Heaven against Satan and his followers. St. Michael is mentioned four times in Holy Scriptures. Michaelmas Day, in England and other countries, is one of the regular quarter-days for setting rents and accounts. Stubble-geese had reached their perfection on Michaelmas Day; so it became a general custom to have one dressed and roasted for a big feast. In some parishes a procession was held and a cake baked called St. Michael's bannock.

St. Jerome, one of the most learned of the Western Fathers, who ranks amongst the Universal Church Hierarchy as a confessor and doctor, was born about the year 340-2, and died at Bethlehem on September 30,

420. Jerome spent some years at Rome famous for its schools, where he began his theological studies. From 374-9 he led an ascetical life in the desert of Chalcis, south-west of Antioch, where he was ordained priest. In the East Jerome was brought into contact with St. Gregory Nazianzus. Always humble he fell into disfavor by his harsh criticism of the learned doctors of the Church. Leaving Rome he finally settled in a monastery at Bethlehem. The literary activity of St. Jerome, although very prolific may be summed up under a few principal headings: works on the Bible; theological controversies; historical works; various letters and translations. St. Jerome was the first to translate the entire Bible into Latin, which was at that time the speech of the common people throughout a great part of southern Europe. His translation is known as the Vulgate, from its being the common tongue. The Vulgate is still the Authorized Version of the Roman Catholic Church.

Book Reviews

EPISCOPACY RE-ASSERTED, by E. R. Fairweather, M. A., Th. D., (New York: Morehouse-Gorham, 1955) pp. 59. Paper. \$1.20.

This is a most important contribution to a controversy which has been going on for some time. In 1946, the late Bishop of Oxford, Dr. Kenneth Kirk, edited a book called *The Apostolic Ministry* which took what was called the "rigorist" position. This meant that the episcopate was presented as being of the *esse* of the Church. Needless to say, this book, which included several very learned contributors, came in for a good deal of adverse criticism from those who hold the *bene esse* theory of the Church's episcopacy. As a matter of fact, some of the material presented had to be modified in the light of later evidence.

Two years ago, the present author, Dr. Fairweather, who is on the staff of Trinity College, Toronto, collaborated with the Rev. R. F. Hettlinger, who was then attached to Wycliffe College, Toronto, (he is now Fellow of St. Augustine's College, Canterbury),

in bringing out *Episcopacy and Reunion*. This book presented both the evangelical and the catholic sides of the question. Its purpose was to stir up thinking and discussion since various matters of church unity are being considered, not least of which is that of the Church of South India and Anglican relationships with it.

Shortly afterwards, in 1954, a group of Cambridge scholars brought out another book on the subject, *The Historic Episcopate*. They called themselves "high churchmen" and felt that they had a theory to offer which was a mean between the *esse* and the *bene esse* positions. They sought to obviate the extreme stand that episcopacy is essential to the life and order of the Church, but they held that something stronger was needed than the idea that it was merely for the well-being of the Church. Conceivably, they said, the Church could exist without bishops, but in the ultimate fullness of the Church's life and doctrine; so they presented a *plene esse* theory. These Cambridge men produced some very cogent arguments, backed up

quations from the Scriptures, the early Church Fathers, and classic Anglican divines. Naturally the volume created quite a stir amongst scholars and those interested in faith and order. Dr. Norman Sykes, the eminent English historian, reviewed both *The Historic Episcopate* and *Episcopacy and Union* last year in the July issue of *Theology*, a scholarly English monthly. He awarded prizes to the Cambridge group and to Hettlinger. Needless to say, many have been waiting for Dr. Fairweather's reply, especially after the excellent paper he gave to the Catholic Congress held last year in Chicago. This is that reply.

In careful and exhaustive detail, he goes over the points made in *The Historic Episcopate* and shows wherein lie fallacies, both as premises and conclusions. For all who are concerned—and we all ought to be—with our dealings with non-episcopal churches, this book comes in the *esse* category! Undoubtedly this will not be the final word, but it is a book which is needed in the formation of a common mind in the Church in dealing with matters of faith and order as we look for the fulfillment of our Lord's prayer that all may be one.

See also Fr. Bessom's article elsewhere in this magazine for another approach.)

—S. J. A.

FOR OUR FRIEND, Episcopal Church Fellowship Series, Course 2 (Morehouse Press: New York, 1955) Teacher's Guide pp. 144. Paper \$2.00. Child's Story Book pp. 80. Paper \$1.50. Handwork Sheets 25. "Something to Take Home" Packet 25.

This course has as its objective "To introduce children to accept our Lord's gracious invitation and to guide them along pathways which will take them into His Presence . . . to show our Lord as the kind of Person a child can love and trust, and To provide ways and suggest means by which they can express their love for Him." The Teacher's Guide is full of ideas which I believe can make it possible to accomplish these goals. This guide, with its concrete suggestions, will be especially welcomed by the untrained teacher who is as yet too inexperienced to have material on tap for filling in a sketchy outline.

The Child's Story Book, which is to be used at home, is pleasing in format with colorful illustrations and large, readable print. With a few exceptions, such as the morning prayer "Jesus, dear, my Friend and Guide," the book avoids the sentimentality so common in books for children this age and presents our Lord as Someone a child can really love and desire to know better and to imitate. The words used as a blessing at the end of the book, though they are often used in this way, have been taken out of context and used in such a way that their meaning is completely changed. "The Lord watch between me and thee when we are absent one from another" is a quotation from Genesis 31:49 and was used by Laban to indicate his distrust of Jacob, and to warn Jacob that God would punish any misbehavior on his part. This is hardly the idea of Christian peace and charity we wish to set up for our children.

The Handwork Sheets which accompany the course, even if they were less intricate and better adapted to the age group for which they were designed, would do little to impress the children with the lesson. They are singularly lacking in variety. The authors object to original art-work on the grounds that "though it does keep the children quiet, this is not teaching." Many of the handwork sheets are frames into which pictures from the take home packet are to be pasted or outline pictures with other pictures to be cut and pasted into the spaces. Apparently this is "an integral part of the story, a real piece of self-expression." As many children when asked what they did in Sunday School will answer "I colored," so those using these sheets might add "and cut and pasted!" The Sunday School operating on a limited budget might very well substitute its own ingenuity for the Handwork Sheets, and yet have a very successful course.

The "Something to Take Home" Packet is a series of well-executed duplicates of the illustrations from the Child's Story Book. They are printed on heavy paper, post-card size, and will be very effective if used on occasion as suggested, but probably not if used every Sunday.

—M. M., O. S. H.



PRAYER

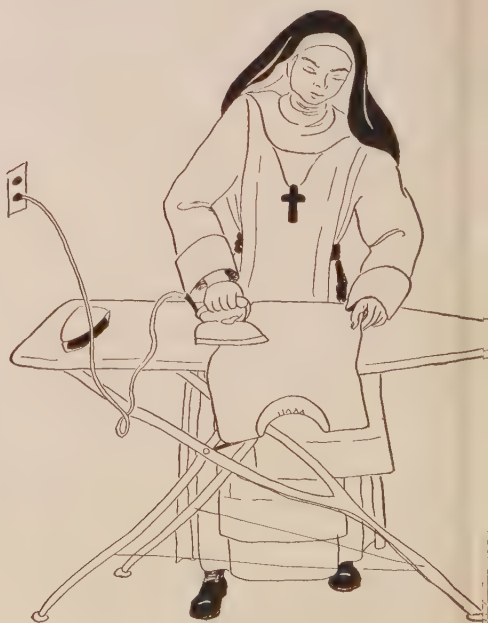
Ruled Life at Newburgh

St. Benedict many years ago provided that the life of his monks should include three elements—study, prayer, and manual labor. Many of the incidentals of the Religious Life change to make Religious Orders more

effective instruments of God's Will in each age. The kind of work done, the material studied, and the way in which we pray may change, but work, study, and prayer as the fundamental means of applying our vows



STUDY



WORK

erty, Chastity, and Obedience remain. A person visiting a monastery or convent is usually impressed with two things—the amount of time spent in going to chapel, and the amount of real work that is accomplished, “even in all that Silence.” We are urged by Rule to “diligence in intellectual work and cheerfulness in all tasks however holy.” And this, of course, must be the outcome of prayer.

A Convent guest said, in trying to express just what the Religious Life means to her, “I don’t care what the Sisters *do*. I just want to know they are there.” It is being rather than doing that is important for a monk or nun. And it is through prayer, both private and corporate, study and work that the Religious comes to be what he is and eventually becomes more nearly what God wants him to be.

At Holy Cross

Except for the three Fathers stationed in Africa and three others stationed in California, all the Fathers and the Brothers of the Order were here for the annual Long Retreat held at the end of July. The first five days in August were filled with informal conferences at which various reports are given from the Priors and discussions are held about our life and work. The Chapter was held on August 4th, the Father Superior presiding. It is a time of spiritual refreshment and family rejoicing when we all be together like this.

On looking over the past year we were thankful that God has blessed us greatly in the work he has given us to do and that He has supplied us with such a multitude of associates and benefactors who have made our life and work possible. Statistics are not always very inspiring, but we would like to share some of them with you so that you can share in us in thanksgiving.

The Order numbers twenty-five professed members and there are three Companions, two priest-companions being stationed in Bolahun, Liberia. There are 59 Oblates of Mount Calvary; 255 members of the Priests Associate; 165 members of the Seminary Associate; 185 members of the Confraternity of the Love of God; and 1092 members of the Confraternity of the Christian Life. This means that our immediate Holy Cross Family totals 1784 persons. This does not include the Order of Saint Helena or its associates, nor the many benefactors and other helpers in our various works and houses.

The Father Superior reported that 400

appointments had been filled from this house; this included fourteen Parochial Missions and various chaplaincies to Sisterhoods, Conferences, and Sing-Sing Prison. The Father Guestmaster stated that there had been 733 guests to the monastery during the past year and a total of 95 retreats.

St. Andrew's

The report from the Prior of St. Andrew's showed that, besides the regular work connected with St. Andrew's School, there had been forty guests to St. Michael's Monastery, most of whom came for retreats. The monks stationed there had conducted three Parochial Missions and a great number of preaching engagements throughout the South, as well as maintaining their work as chaplains to the Church at Midway, Tennessee, and to the Community of St. Mary, Sewanee. This is a notable accomplishment when we remember what is involved in the day-by-day running of the school.

Liberian Mission

Father Parsell, the Prior, announced that during the past year the 1000th mark had been passed in Baptisms. There are several hundred people who fall in the Catechumen and Hearers classes, but this means that over 1000 souls have been brought into full membership in the Mystical Body of Christ. Over forty towns are visited regularly for “God-palaver” and the administration of the sacraments. One young man has recently been enrolled amongst the catechists who is literate in only his own vernacular language. The schools show an enrollment of 518 students—this goes from pre-primer grades through high school. The hospital had a

total of 43,141 patient visits and the laboratory made 13,416 tests of various kinds (this might be anything from hookworm to sleeping sickness or leprosy!). There are 150 lepers under the Mission's care. It is noteworthy that the native people are contributing toward their hospital treatment which is a great help in maintaining this work. The total receipts were \$7,695.21. This did not nearly cover all the cost of the medical work, but it is a step in the right direction.

Mount Calvary

Fr. Tiedemann presented this report on behalf of Fr. Spencer, the Prior. It showed that thirty-two retreats had been held at the monastery and that seventeen retreats had been conducted by monks at other places. Members of the Order had also been responsible for: twenty-two Schools of Prayer, two adult missions, twelve children's missions, twelve sermons and special addresses, and chaplaincies at two conferences.

Of course, all the foregoing works stem from and depend upon the real monkish work which is the praise and adoration of God and intercessions for souls. In each monastery there is maintained the *Opus Dei*: the recitation of the Breviary Offices, the offering of the Mass, meditations and intercessions—as well as the incidentals, like housework, sacristy work, etc.

Notes

Father Superior conducted a Quiet Day at Trinity Cathedral, Easton, Maryland, on August 18th.

Father Turkington conducted the Long Retreat for the Order of Saint Helena at Newburgh, N. Y., August 18 to 28.

Bishop Campbell sailed from New York to go to the Liberian Mission on the 11th of August.

Father Hawkins preached at St. Andrew's Church, New Paltz, N. Y., on the Sundays in August.

Father Harris preached at St. Mary's Memorial Church, Pittsburg, Penna, on the 13th, and then headed west to do a month's work at St. Paul's Cathedral, Springfield, Illinois.

Father Packard held a young people's

mission at St. Andrew's Church, Beacon N. Y., on August 14 to 21.

Father Adams conducted a retreat for Associates of the Order of Saint Helena, Versailles, Kentucky, August 9 to 14.

Father Stevens conducted a retreat for the Community of Saint Mary at Peekskill, N. Y., from August 22nd to the 30th.

Current Appointments

Father Superior is taking part in a Conference on the Religious Life to be held at the Convent of Saint Helena, Newburgh, for three days, beginning September 3 and then is to give a retreat for the Sisters of Saint Margaret, Boston, Mass., September 5-9. *Father Kroll* will be sailing September 30th to make his Superior's visitation of the Liberian Mission. He expects to be back early in the new year.

Father Turkington will preach at the Church of the Good Shepherd, Rosemont, Penna, on the 18th, and then will take part in a Conference of Religious Communities at Racine, Wisc., September 28 to 30.

Father Whittemore will give an address on the Religious Life to members of the Newburgh Conference who will be coming here on the 5th, and will conduct the annual priests' retreat to be held at Holy Cross, September 12 to 16.

Father Harris will be at St. Paul's Cathedral, Springfield, Ill., until September 23.

Father Packard will conduct two retreats for seminarists: one at the House of the Redeemer, New York, N. Y., September 12 to 16; the other at Holy Cross, from the 17th to the 23rd. He will then join *Father Turkington* at the Racine Conference.

Father Stevens leaves Holy Cross on the first of September to go to Saint Andrew's, Tennessee, where he is to be stationed.

Father Taylor sails September 2nd for Liberia via Brazil.

The service entitled *The Advent Cross* which we present in this issue may be re-printed in pamphlet form, if there is a sufficient demand for it. We hope we can make it available for 10c a copy or less. It will depend upon the demand for it and also the quantities ordered.

An Ordo of Worship and Intercession Sept. - Oct. 1955

St. Cyprian BM Double R gl col 2) Edward Bouverie Pusey C—for greater use of preaching missions
*Of St. Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)
 —for the Community of St. Mary*

15th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for conversions to the Catholic Church

Monday Mass of Trinity xv col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for the Confraternity of the Love of God

Vigil of St. Matthew V col 2) of St. Mary 3) for the Church or Bishop—for the bishops of the Church

St. Matthew Ap Ev Double II Cl R gl col 2) Ember Wednesday cr pref of Apostles LG Ember Day
 —for vocations to the religious life

SS. Maurice and Companions MM Simple R gl col 2) of the Saints 3) *ad lib*—for men and women in military service

Ember Friday V Proper Mass col 2) of the Saints 3) *ad lib*—for those to be ordered deacons

Ember Saturday V Proper Mass col 2) of the Saints 3) *ad lib*—for those to be ordered priests.

16th Sunday after Trinity Semidouble G gl col 2) Lancelot Andrews BC 3) of the Saints cr pref of Trinity—for more zealous lay workers in the Church

Monday G Mass of Trinity xvi col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for the Confraternity of the Christian Life

SS. Cosmos and Damian MM Simple R gl col 2) of the Saints 3) *ad lib*—for doctors and surgeons

St. Wenceslaus M Simple R gl col 2) of the Saints 3) *ad lib*—for the Oblates of Mount Calvary

St. Michael Archangel Double I Cl W gl cr—for St. Michael's Monastery

St. Jerome CD Double W gl cr—for more widespread reading of the Bible

October 1 *Of St. Mary Simple W gl col 2) St. Remigius BC 3) of the Holy Spirit pref BVM (Veneration)
 —for the Order of St. Anne*

17th Sunday after Trinity Semidouble G gl col 2) Guardian Angels cr pref of Trinity LG Guardian Angels—for Christian unity

Monday Mass of Trinity xvii col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for the American Church Union

St. Francis C Gr Double W gl—for the Order of St. Francis

St. Placidus and Companians MM Simple R gl col 2) of the Saints 3) *ad lib*—for Christians suffering persecution behind the iron curtain

St. Bruno C Double W gl col 2) St. Faith VM—for contemplative religious

Friday Mass of Trinity xvii col 2) of the Saints 3) *ad lib*—for the Order of St. Helena

St. Brigit of Sweden W Double W gl—for perseverance for postulants and novices in religious orders

18th Sunday after Trinity semidouble G gl col 2) SS. Denys B Rusticus and Eleutherius MM 3) of the Saints cr pref of Trinity—for the worthiness of the clergy

Monday G Mass of Trinity xviii col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for those who mourn

Tuesday G Mass of Trinity xviii col 2) of the Saints 3) *ad lib*—for all hospitals

Wednesday G Mass as on October 11—for the sick and dying

St. Edward KC Double W gl—for orphans

Friday G Mass as on October 11—for social workers

St. Teresa V Double W gl—for vocations to religious orders for women

19th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for greater devotion to the Holy Spirit

. . . Press Notes . . .

I am going to try to be a bit serious for a while. The auditor has come and gone. He wasn't so tough on us as examiners go (particularly Bank Examiners). But we certainly had to account for all sorts of things. I have not seen his final report, but I can make some observations from the figures that I had to submit to him. As far as sales in the Press Department go, we had a BIG year. Our sales increase year after year. And we have a big inventory stock on hand for you. We even had a LITTLE cash in the bank, which went quickly after the first of July.

BUT, the Magazine account does not look too good. I am not complaining nor will I try to make excuses. For we do not try to MAKE money on the Magazine and the idea of the Editor is to give you helpful articles. Yet it does cost The Order a lot of money each year to give you all this for the low subscription price. The whole situation is caused by our subscribers' list being too small to carry the load. This is something for every one of you readers to think about. When the renewal blank appears in your magazine give immediate attention to it and send it in right away. Too many subscriptions lapse because too many think "I will take care of that later on". And of course we wish we could devise some plan that would bring us in more NEW subscribers. Each year a plan is tried but the results are not so good. Your solicitation of your friends may be a good scheme.

GENERAL CONVENTION is going on in Hawaii. We do not have a booth there this year, but the A. C. U. will display some of our publications and take orders for merchandise.

As this is being written the Order is in its ten-day retreat,—nearly at the end. This has been a time for the ex-terns (Mr. Chap-

man and myself). We must be on hand to answer the phone and to shoo off visitors and intending guests. How surprised some of these persons have been when informed of the long retreat. "TEN days! Isn't that dreadfully long?" Perhaps it is or is not to the Order, but it already seems like twenty days to the phone boy and door-man. The funny thing about it is that very few calls have come in. People seem to have heeded the advice given during the past few weeks and are saving up for the first of August.

"The first of August"—(it will be September when you read this)—do you realize that SUMMER is rapidly passing along. Where are all those days gone that you intended to get out into the country, to visit Grandma, to get in more golf or fishing or to make those repairs on the garage. Won't be long and the leaves will be falling. The highway fruit stands will have the glowing red apples and purple grapes. And, when did you put that snow shovel? (just think 'snow shovel' makes one shiver, even in degree weather). Just think of all the grand things that did not get done. But think of the grand days that are ahead in that wonderful season of Autumn. That will be a good time to get in the jalopy and head out on the highway and see the wonderful country. It is a good time to visit here.

As for me, I have missed a lot of fishing lately and I hope to get in some quite a bit "after the first of August". I am obeying the slogan, "Take a boy fishing today" by initiating a 12-year old nephew in the "art" of fishing. It is great fun to watch him, especially when he snags and snarls all the lines. He is really catching some decent ones.

Well, you can see where my interest lies in fishing and the Holy Cross Press. I have put out a line for the Magazine. Will you please pull 'em in'?